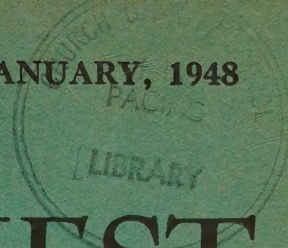


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Vol. XIV No. 1

JANUARY, 1948

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THE  
EAST & WEST  
REVIEW

*An Anglican Missionary Quarterly*

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# WHITBY : 1947

By H. P. THOMPSON\*

**A**T Whitby, near Toronto, there gathered in July an enlarged Committee of the International Missionary Council. Though smaller in numbers, it was in the great succession of the Conferences at Edinburgh, Jerusalem and Madras : it had before it a very necessary aim ; “ the assessment of the gains and losses to the Church in the years of war, the re-discovery of the meaning and relevance of the Christian gospel in the context of contemporary thought and need, and the search for a plan of action for the whole missionary enterprise that will enable the Church to go forward, with renewed confidence and clearer vision, in the performance of its supreme task of winning mankind for Christ.”

It was a remarkable gathering, considering the difficulties of post-war travel. Of the 112 members, 68 were delegates from 40 countries —among them nationals from Celebes and Sumatra, Fiji, the Philippines, Korea, Malaya and Burma, as well as less distant lands ; China was well represented, a Japanese delegate was only at the last moment prevented from coming. It represented the world-wide missionary work of all the great Christian bodies, Roman Catholic and Orthodox excepted. The Conference lasted a full fortnight ; then groups took up other matters of special concern to them, and the I.M.C. Committee spent three close-packed days in gathering up official conclusions. Publications are planned which will present its thoughts and findings to the world.

The first days of conference were spent in a review, country by country, of “ the gains and losses in the years of war.” Many of those who spoke had suffered under Japanese or German invasion, some had been interned, one had been tortured, many came from great hardship, even starvation. They told of immense losses : material damage in buildings wrecked or looted, hospitals closed, schools without books, a dearth of Bibles and of all Christian literature. The destruction of industry, the interruption of farming, the increased cost of living, the confusion of trade, left many of their lands in extreme poverty and short of the very necessities of life.

Human losses were still more grievous ; many leaders killed or dead, missionaries withdrawn or interned, the training of a new ministry long suspended ; congregations sometimes scattered, the young men gone on military service. And spiritual loss too ; sheer exhaustion after the long strain of war, the sense of failure because the Church had not been able to prevent professedly Christian nations from fighting one another, and so horribly ; the inner reproach that more courageous witness should have been given.

Yet there had been undoubted gains. Through the fiery trials of war many had proved their faith and found deep personal experience

\* The Rev. H. P. Thompson was until recently Editorial Secretary of the Society for the Propagation of the Gospel.

and conviction. With their missionary leaders and funds removed, local churches had learned to rely on themselves, to take initiative, to find new ways of self-support, and now stood firmly on their own feet. Where "foreign-ness" had been a reproach, that was now taken away; some had won prestige by outstanding service to their people. Danger and stress had brought close co-operation between denominations hitherto aloof, and revealed so much in common that they now desired real unity. And perhaps the greatest cause for thanksgiving was the fact that nowhere had any form of oppression broken the life of the Church, or the brotherhood that makes it one across the world. Politics might make some the enemies of others; but in Christ their fellowship remained unshaken. Of that Whitby itself was a moving experience; never has there been a gathering more full of a natural and delightful friendship.

The unity of the Church is matched with a very marked unity in that "context of contemporary thought and need" which prevails after the war. The same confusion and bewilderment, the same pressure of human suffering and distress, are encountered everywhere. The old foundations of human life are broken up, equally in Europe and in Asia; alike in Germany and Japan the present is a vacuum, and the future unpredictable; India and Ceylon, Burma and Indonesia, have to shape new ways with new freedom, which others struggle to obtain. Everywhere men feel that history has lost meaning, and life a clear purpose; they have no guiding principles to meet days of revolutionary change. Peace has brought no release from distress and poverty, not even from the fear of still more devastating war, as the nations drift unwillingly into two opposing groups.

And in the troubled waters the same dangerous forces are fishing. Communism infiltrates everywhere, with alluring promises of power and profit to those who feel themselves oppressed and wronged, though it is the enemy of all true spiritual freedom, and ruthless in the suppression of those who seem to stand in its way—not least, of the Christian Church. But on the other side too, governments liberal in profession find themselves driven to control more and more sides of life, and the "assault on the integrity of personality" is perhaps the greatest menace that mankind has to meet to-day. The Christian Church sees its own freedom threatened wherever nationalism and religious intolerance join hands; in Egypt the danger is already visible; Islam and Hinduism in India, Buddhism in Ceylon and Burma, may be tempted to restrict the proclamation of the gospel and the winning of converts.

In such a context of contemporary thought and need, what relevant message has the Christian Church to offer? It hits us hard to-day that, though the Church has never been more eager to give guidance, or more sure that Christ is the answer to the world's need, the world regards it as irrelevant. That is the fate which comes upon the Church when it has failed to enter into the deepest needs of men, to understand and to meet them. The Church was not alive to the challenge of the industrial age, to the new conditions brought about by scientific discovery, with the powers that it put at man's disposal, the mechanization that it imposed upon his labour. Its nature is to be "revolutionary," critical



of the established order, seeing further and deeper than others, calling for truth and justice, and the rights of every child of God ; yet setting those rights higher than man's own ambitions, pointing him from material to spiritual values, reminding him that he has a citizenship also in heaven. As Christ took upon him all our human nature, except its sin, so the Church must take up the burden of all human life, its needs and longings, but show and bring a fulfilment other and higher than man with his dim sight has envisaged. Over against Communism the Church must assert the right of every man to full development of his personality within the common life, and offer a higher fulfilment of man's dreams than the class-embittered, earth-bound gospel of Marx.

The glory of the Church is that it is called to this high function ; its tragedy is that it falls so far short of its calling, so signally fails to challenge the world by displaying to it what the new life in Christ means. There are perhaps two special causes of this failure. One is our unhappy divisions. We cannot show the world the way to unity, while we fail to attain it among ourselves. This is why we are now driven so urgently to seek the way to union. And the other is the lack of corporate witness. The laity regard evangelism as the task of the clergy ; it must be that of the whole body ; of every man and woman in their own sphere of life, of all together, achieving so real a new life and fellowship rooted in common worship that others will want to share it. "I will not believe in the redeemer of these Christians," said Nietzsche, "until they have shown me that they are redeemed."

Thus, as it turned from considering the Church's message to the question of how it must be given to-day, the Conference was confronted first with the need for renewal of the Church's own life. The famous Chinese prayer must be ours to-day : "O Lord, revive thy Church, beginning from me." Some of us thought of our staid, respectable English congregations, who hardly know one another, who would be horrified if they were asked to go out and witness in the streets, who probably have never thought that in their own business, or local council, or social club is the place where their witness to the lordship of Christ is being given—or withheld. Some of us thought of groups of simple, new-made Christians, "religiously illiterate," needing thorough training in the faith before they can show it to others ; or of "second generation" Christians, concerned only with maintaining their own life in the Church, and forgetful of the truth of Archbishop Temple's dictum, "The Church exists for those who are not yet its members." All of us knew that there can really be no such person as a "second generation" Christian, for no one can get Christianity at second-hand, each must come to Christ himself : all of us knew that it is the clergy themselves who most deeply need renewal and re-consecration, for none can lead his people but by going ahead of them.

So the first call from Whitby to the Church is for its own inward deepening by a return to Christ. Then, as we turn to look upon the world around us, we see its infinite need with His eyes, its infinite opportunity as His calling. Great as were the losses and weaknesses which they knew, the spokesmen of the "younger churches" were undismayed, and thought only of advance : of thousands of Korean villages

waiting for the gospel ; of the unevangelised country areas of Japan ; of China's students, looking for a meaning in life ; of the new ferment in Indonesia or Burma, needing vision for its direction ; of the masses of "depressed classes" in India, ready to move in groups towards the Church ; of the urgent need to strengthen the Church in Egypt and other Moslem lands, where its freedom may be threatened ; of many thousands in tropical Africa, still unreached ; of colour conflict in South Africa, which only the Church can heal ; of the West Indian people, so loyal to their Church, yet so neglected and impoverished ; of the great future of the South American peoples, among whom so much waits to be done : nor less of Germany, where all hope seems to lie in making strong the Church's witness ; and of Britain, slipping back into paganism, and needing conversion no less than the so-called heathen lands.

"A superhuman task and an unprecedented opportunity," said a Chinese speaker : and a task which is one, in which only a Church consciously one can hope to succeed. This was perhaps the chief new insistence of the Conference, that we must all work together as never before. In the first place, by complete co-operation between the "older and younger" churches—labels which, although almost obsolete, are still convenient. The Conference divided into two groups, "older" and "younger," to discuss all aspects of their "co-partnership" in the work. The groups brought in reports so nearly identical that all anxieties vanished. The younger were emphatic that they still need and welcome all the missionaries that the older can send, and that work of many kinds awaits them. The older were agreed that missionaries must take their place in complete equality among their "national" brethren, and accept membership in and the discipline of the Church to which they go. There is full agreement over the co-operation between mission and Church, which indeed in the field are fused into one.

In the second place, the need for unified planning and strategy was emphasized. It is a lesson which may legitimately be learnt from the war. The Allies would have wasted their strength and failed of victory if they had not everywhere worked out a common strategy for the use of all their forces. The Church needs this, and at several levels. In India, for instance, certain action and planning is called for on a nationwide scale by a National Christian Council, which can (as it has lately done) review the whole problem of training for the ministry, and recommend one concerted plan ; or can face the issues raised by great Government schemes for education or for medical services. But other action may be better dealt with in smaller areas, such as those where one vernacular is spoken : thus the extension of Christian Councils on a national or regional basis is urged, as instruments for common counsel and action in a common cause.

But there are also matters which concern the whole world field : issues of religious liberty or relations to Governments, questions of policy in (say) rural or industrial areas, where experiment and experience in one country may be put at the service of another. Here is work for some central body such as the International Missionary Council itself ; and it is equipping itself more fully both to keep in personal touch with all parts of the missionary world through visits by its staff,



and to conduct research into questions of vital interest that affect many, such as (at the moment) the marriage customs of primitive tribes. And it may well be that it should attempt the very difficult duty of surveying the whole field, picking out the tasks of immediate urgency, and setting them in some order of priority, so that the greatest force may be brought to bear where the greatest issues are at stake.

Following upon this plea for common action, the Conference set down a list of the immediate urgent needs. First and foremost everywhere is that for man-power. "In the younger Churches literally tens of thousands of leaders are needed for countless tasks": for pastoral work, for new industrial areas here, for simple villages there, for the student world, for the well-educated classes.

But the younger Churches ask no less for thousands of missionaries, men and women: some to help in training leaders, but many also for pastoral work, for educational and medical service, for pioneering in new districts, or new lines of work such as agricultural training and social service. The highest gifts will find full scope in building up the Church's life during these formative and critical years.

Of all equipment literature is perhaps the most important. There is a crippling shortage of the Scriptures, to which the Bible Societies are turning all their energies. Germany is said to need from 12 to 15 million Bibles, but printers are so few that though paper for a million and a half volumes has been supplied, it will take two years to print them. But for other literature the missionary bodies have prime responsibility; they must register the needs, find the writers and translators, and set them to work, arrange not only for printing but for channels of distribution. Here is eminently a work best done in co-operation.

But none of these things can be done without money, and it is time to lift the whole matter of giving to its proper height. It is, next to prayer, the most direct way by which every Christian can share in missionary service.

On the one hand, the younger Churches must aim at a greater measure of self-support. Mr. Merle Davis, in *New Buildings on Old Foundations*, has brought together impressive examples of what can be done by asking people to give on lines that they find familiar, and of how new methods can be devised for raising new money. He shows, too, how much the Church should often do, for their sake no less than its own, to raise the terribly low economic level upon which too many of its people live.

On the other hand, many in the older Churches give nothing to missionary work, many give much less than they could and should. There is need for clear, strong teaching about stewardship, and for new effort to make the ordinary churchman aware of the wonder of that great world-wide Church in which God has placed him; and of the world's need for Christ, and Christ's need for the world, which that Church is created to answer.

So we come back again to the call for revival in the Church. Our own Church has a great opportunity coming, in the Lambeth Conference, and in the 150th Anniversary of the C.M.S., the 250th of the S.P.G. The hour is set for a great awakening.

# BACKGROUND OF THE GENERAL SYNOD IN SHANGHAI, AUGUST 23-31, 1947

By M. A. C. WARREN\*

**I**N the chaos which is China to-day it is possible to distinguish at least four main contestants—Confucianism, Corruption, Communism, and Christianity. It is in the setting of this contest, epic in its dimensions and fraught with destiny both for China and the world, that the 10th General Synod of the Chung Hua Sheng Kung Hui was held in Shanghai from August 23rd–31st, 1947. It is against that background that some appraisal is attempted here of the task ahead of our Church in China.

A stay in China of a bare five weeks' duration, during which time it was only possible to visit Nanking, Shanghai, Hangchow and Hong Kong, precludes any right to dogmatism. The only excuse for this article at all is that the writer had the privilege during those five weeks of meeting with and listening to a very considerable number of the leaders of the Christian enterprise in China. To the patience with which they answered questions and the frankness with which they uttered both their hopes and their fears he owes anything of truth in what follows. But for any lack of proportion the blame is his alone.

The hesitation and reserve of that last paragraph are born partly of the jealousy which a newly awakened affection commonly provokes. To have made so many new friends, to have looked however briefly through their eyes at the land they love, to have seen even a few of the majesties and beauties of that land unfolded before one's eyes, is to be compelled to share these good things with others. But the very sharing may so easily give rise to false impressions, hence the jealousy and hence the hesitation. However ephemeral *Litera scripta manet*.

## CONFUCIANISM.

China is a battleground to-day, and the confused noise and tumult of battle is a contradiction of the essential sanity which pervades, and is in fact, Confucianism. The Republic may date its letters by a calendar which begins in 1911; the young students of China in thousands may abandon the study of her ancient classics and prefer chemistry and metallurgy; there no doubt is, to quote a distinguished Christian Chinese scholar, "a cultural vacuum in the soul of China"; yet nevertheless Confucianism, which is the warp and woof of conservatism in

\* The Rev. Dr. M. A. C. Warren is General Secretary of the Church Missionary Society.



China, is a real contestant in the field to-day, not necessarily as a coherent body of ideas but no less really as a temper of mind and soul. The tide may be running strongly in one direction, but there is commonly a powerful under-tow pulling the other way. No assessment of the contemporary scene in China should overlook the conservative under-tow. The Church may well find herself faced by disconcerting evidences of this in the days ahead. When all the deeps of a nation's life are being disturbed there are many who will snatch at the cables which attach them to old anchorages. Christianity is a new anchorage. In terms of China's history it is very new while Confucianism is very old.

#### CORRUPTION.

What the "white death" is in the physical life of China, corruption is to her politics and social life. It is taking the form of a creeping paralysis. Almost every Chinese with whom I talked sooner or later reverted to corruption as the biggest problem facing China to-day. General Wedermeyer, on a recent mission from the President of the U.S.A. to China, spoke with unmeasured condemnation of this moral blight as it touched the political life of the country. Every Chinese with whom I spoke confirmed the General's diagnosis. Few saw any prospect of a cure.

Likening this corruption to paralysis is a grimly appropriate description. There is a most alarming apathy spreading over the mind of many in China. The tentacles of corruption are so widespread and so subtle that no solution of the problem presents itself which a moment's reflection will endorse. Back of it all is the appalling insecurity which the dislocation of the war and the economic collapse have engendered in everyone.

#### COMMUNISM.

As nightmare or hope, as avenging fury or as an angel of resurrection, Communism more than any other of the contestants is focused in the spotlight of everyone's thinking in China to-day. In many ways Communism appears to hold the moral initiative. It has a programme which gives hope of constructive action. It has an appeal to the proletariat of the great cities. It has achieved a reputation for agrarian reform. It has behind it the undoubted prestige of the Soviet achievements.

On the other hand the regimentation involved in a Communist régime is alien to the temperament of China; there is a reputation for ruthlessness which breeds suspicion and fear; there is the apparently complete divorce between the Communist creed and practice and the whole past tradition and culture of China. Further, the very dependence of Chinese Communism in resources as well as in ideology upon Russia stirs in many that anti-foreign reaction which is ever-latent. All these elements have their place in the complex of Communism in China.

#### CHRISTIANITY.

Superficially the spread of Christianity in China in the last fifty years has been phenomenal. Everywhere in China to-day there are men and

women in positions of importance in public life who have been trained in Christian Universities and many of whom are Christians. The weight of such men and women is frequently being exerted with great courage against the forces making for corruption and disintegration. More widespread still is the currency of Christian ideas. As Dr. T. C. Chao said at the Whitby Conference, "The Christian vocabulary is becoming common coin in China."

All this does not add up to very much when set beside the forces at issue in China or when set beside the manifest weaknesses of the whole Church in China, yet on the Christian view of history it is to these imponderables that we rightly look for they are surely the out working of a divine strategy, the evidence of things, as yet, not seen.

In view, however, of the widely prevalent tendency in England to wishful thinking about the world-wide Church and the frequency with which the new Christian evidences from overseas are called in to redress the lack of them in this country, it is as well to add some cautions about the situation in China.

As elsewhere the Church is divided. In China the usual divisions are complicated by the acuteness with which a separation is marked between what for convenience may be termed the view points called "fundamentalism" and "liberalism," though both these terms in China bear an American rather than an English meaning.

Hitherto the Protestant section of the Church has held a strong initiative in both Christian middle schools and Christian Universities. This overwhelming predominance is passing. The Roman Catholic section of the Church is displaying immense energy in this field and deploying enormous resources in men and money. The effect of this will be felt in ten years' time. Meanwhile just when the Roman Catholics are showing such enterprise the Protestant contribution is steadily weakening. As a result boys and girls in the Protestant Middle Schools are in far smaller numbers receiving and responding to the Christian Gospel. They go to the universities without any Christian vocation, and as a result the Church is facing a most serious dearth of recruits for future leadership.

The economic chaos in the country is making grave embarrassment for the Christian cause, and more particularly at the level of its leadership. The pastoral tradition of the ministry as we have received it in this country is under real threat to-day in China where the clergy are in increasing numbers finding it impossible to maintain their families on the incomes which the Church can pay them. The very fact of the wide diffusion of Christian influence and a Christian vocabulary is an embarrassment to the organized Church just because her organization is not easily adapted to making use of the opportunities. Much of the frustration that is so widespread amongst Christians in China is due to this lack of mobility in the structure of the Church.

Many of the weaknesses listed above are by no means peculiar to China. Indeed some of them are common to the whole Church throughout the world. They constitute a most solemn challenge to a lot of hard thinking. The cry of an Indian delegate at the Whitby Conference, that the Church was bogged down in her institutions and organization



at a moment when mobility is her greatest need, is a cry which deserves to be heeded. Unfortunately the Church tends to reflect the contemporary fashions of the Society in which it lives. With regrettable facility it is assumed that her task is primarily preservative rather than revolutionary. The centralized control of all enterprise which may be appropriate to the State in an economic crisis is interpreted to justify a similar procedure in the economy of the Church. It is at least worth asking the question at a moment when so much Christian energy is being devoted to tinkering with the machinery of control whether the times do not in fact require the maximum encouragement to spiritual initiative. It is no qualification of that plea to admit that initiative needs machinery, or to add that much machinery dedicated to initiative may need considerable overhaul. The plea is simply to look more deeply into the contemporary situation and to preserve a healthy independence of contemporary assumptions. The Church exists to challenge the world not to ape it.

These general reflections about the Church in the World sprang out of the previous reflections on a particular situation facing the Church in China. They may serve equally well as a prelude to a brief view of the task before our own Church, the Chung Hua Sheng Kung Hui, as it takes its place in that contest for the soul of China which is in progress to-day.

A visitor to the Synod could hardly fail to get a sense of the vast size of China, its enormous diversities, the variety of racial as well as linguistic characteristics, the separating effects of bad communications: and yet with all these a sense that China herself is more than a geographical jumble of speech, is in fact a common culture and tradition binding together into one whole many varieties of thought. So with the Church. The Chung Hua Sheng Kung Hui reflects the diversity of China as that has been described and suffers from the same lack of communications. Yet she is one whole, and if her provincial organization still halts in its progress, if the autonomy of the dioceses still reflects the insularity of the separate divisions of China's own political structure, yet she is One Church distinct in her order and her worship, and enormously enriched by the fact (that she possesses each of those varieties of tradition which together comprise Anglicanism, with this added ingredient that in her she has the American and British contributions to Christian life and thought) that all their profound diversity, each play a significant part. This manifold and unique diversity no doubt poses many problems, but it constitutes China as by far the most exciting experiment in the working out of the Anglican genius, that is to be found within the whole range of our Communion. It may yet have its effect on the Ecumenical movement.

The earlier picture of Christianity in China applies, of course, to the Chung Hua Sheng Kung Hui, as much as to any other Church. Here it may suffice to pick out three of the many points which occupied the attention of the Synod.

It was decided to set up a central office for the Church, and Bishop C. Y. Tsu has been appointed the General Secretary. The need for such an element of central organization is determined in the situation

in China by the double fact of China's size and difficulties of communication, and also by the need to have a responsible officer able to take part whether in negotiations with the government or with other Churches. This is a good illustration of central machinery which makes possible indispensable co-ordination without checking the development of initiative within the life of the Church as a whole.

A word should be said about the contribution of our Church in China to the development of a Chinese Theology. Dr. T. C. Chao, one of the most distinguished of China's Christian thinkers, and a member of our Church, speaking at Whitby said, "There is an urgent need for Christian scholars who will help to interpret the Faith against a Chinese background. China is now ready for a theology, but it must be a theology which has been set on fire."

I do not think it is denominational special pleading to claim that at this moment in China the Chung Hua Sheng Kung Hui is better placed by her theological heritage to meet this need than any other branch of the Church in China. She is better placed. But she is not adequately equipped, and she needs the help of the very best men we can offer, as well as enormously increased library facilities.

In the third place there is the question of the support of the Episcopate. It is difficult to exaggerate the gravity of the state of affairs in which the greater part of the Episcopate is wholly dependent for its support on gifts from outside China. Inevitably this will be an embarrassing subject for the bishops themselves to press, and it would seem that representations on the subject could with advantage be continuously urged home upon the Church through the Missionaries who, in this matter, are relatively detached observers.

No article like this, confined as it has been to a few broad issues, should end without the explicit reminder that the life of the Church does not consist in problems and their solutions, but in the Holy Spirit of God dwelling in holy and humble men of heart. Nothing that I saw in China was more inspiring or more reassuring than the chance I had to meet with some men and women of the rank and file. In their devotion; in their quiet perseverance; in their joyfulness in the midst of great adversity; in their courage in face of difficulty, lies the assurance that the Church of Jesus Christ in China is an effective part of that world-wide Christian resistance movement which is preparing for the day of God, and to which our loyalty is pledged.



# AMERICAN VISIT

By H. D. HOOPER\*

THE repercussions of the war upon Anglo-American relations have not left Christian Missions unaffected, and their Boards have to review the respective rôles which our two peoples are called upon to fill in the upbuilding of the Church Overseas. Early this year, an invitation reached the Conference of British Missionary Societies for three members of its Africa Committee to visit America. They were asked to be the guests of the Foreign Missions Conference, during their stay, a courtesy in keeping with the generous sympathy and aid afforded to British Missions in war-time. The invitation, in itself, was an acknowledgment of the need for reorientation in the tasks shared by those who are partners in the world mission of the Christian Church: and it bespoke a growing American interest in African affairs.

To derive the greatest benefit from the visit, the trio spent the first few days in New York, making the acquaintance of some of those primarily concerned with the administration of American Foreign Missions, and then embarked on tours which took them to key points throughout the Eastern and Southern States and finally into Canada. Once they had started their ways soon diverged, and the writer was prevented by engagements in England from participating in the final conference at Hartford, which both his companions attended.

In attempting a brief appraisal of the visit, therefore, no one but himself can be held responsible for impressions which are bound to be coloured by the particular incidents and contacts encountered on his route, and which, from the fleeting character of a five weeks' tour, are likely to be limited to the highlights on the surface of a richly coloured landscape.

My own assignment took me through a succession of college centres, predominantly negro, in company with the Swedish Secretary of the Congo Protestant Council and the Belgian officer who is the Senior Protestant Chaplain to the Belgian forces. That fellowship, in itself, neutralized the tendency to narrow national estimates of what we observed, but I think we were all conscious of a common European outlook as contrasted with the American point of view. The actual experience of warfare and devastation in Europe, of the acute economic consequences of the struggle, and of the imminent menace of incalculable forces still surging like the aftermath of a violent tempest round our homelands left us wondering whether the amazing vigour and resourcefulness of the average American—if there is such a person—had yet come to grips with the grim realities of the world situation. There are, of course, many men and women whose vision and idealism have been deeply moved by a true perception of the tragic spectacle beyond their shores, but it is much to expect that the sanguine self-confidence,

\* The Rev. H. D. Hooper is Africa Secretary of the C.M.S.

which a country of such potent resources engenders, should have been tempered in the ordinary individual to the point where he is able to equate his destiny with that of the majority of people in other lands.

In spite of a nervous undercurrent of apprehension focused on communism, there is a buoyancy in national aspiration which seemed to me to have communicated itself to much of the American religion with which we met. Let it be said at once that we barely touched the fringes of inner American life, and any reference—other than a tentative comment—to its spiritual content would be impertinent. But Europe has had a lesson in the waywardness of human initiative such as America has not experienced, and if the older nations err on the side of disillusionment or fatalism, it may appear to them that a virile democracy tends to dwell on God's love of the world with greater acceptance than upon the world's need of God. Nevertheless, American religion would receive less than its due without an appreciation of the generous response that is instantly forthcoming, when an appeal is supported by the conviction of genuine need, or without the tribute paid by the negro President of Howard University, who told us that the negroes of the Southern States would never forget what they owed to the services inspired and supported by the Christian Churches of America.

To reach mutual understanding at the deeper levels of thought upon mission policy, a conscious effort is required of those who are familiar with the contours of a colonial empire in Africa, for other nations give a different reading to the physical outlines of the continent.

Interest in it, for many Americans, is focused on Liberia although they are quick to disavow any proprietary ideas of control. The Congo also claims the attention of a considerable body of missionary supporters. If the rest of Africa remains a *terra incognita* to most Americans, the fault lies at our door. British people have been slow to assess their own colonial commitments, and slower still to acknowledge the obligation they impose to give an account of their stewardship.

The British Publicity service is doing excellent work within its very restricted resources; but nowhere could I discover measures for informing American opinion comparable with the ordinary facilities which even the smaller institutions afford through their "public relations" departments; and in the missionary sphere there did not appear to be any concerted system for the regular transmission of current news, on a wide scale.

Against a background of insurgent activity, it would be surprising to find closer attention to foreign affairs. Nevertheless, the officials at the State Department in Washington were good enough to set aside a whole day for a series of meetings between a representative missionary group and the personnel of their own Department of African Affairs; and this was not the only occasion when we were made aware of the importance attached in Government circles to Christian Missions.

In New York our arrival had coincided with a mass rally in the Armoury, organized by the Council on African Affairs, an American Negro Association, to protest against the disabilities of Colonial peoples. It was an attempt, on a cosmopolitan platform, to propound the broad principles underlying a dilemma, surcharged with emotion, and to find



a remedy for it in U.N.O. But the further South we went the more insistently were we confronted with America's own racial problem, and it was increasingly apparent that it would not be resolved until public opinion on the spot endorsed the solution.

Passing from Washington to Hampton and then to Atlanta University in Georgia, we experienced a rapid rise in the temperature of relationship between white and coloured Americans. If we were shocked by what we saw, it was to realize how little beyond the outward manifestation was intelligible to us. The habit of mind which accepts discrimination is so conditioned and coloured by local tradition and circumstance that only a lifelong acquaintance with them would reveal the strong undercurrents which have shaped its course. Visiting the colleges we met negro men and women of exceptional sensibility and intelligence who were very generous in the time and trouble they gave to enlighten us, but the uncanny detachment with which they spoke of the racial issue only lent a deeper shadow to the range of its effects. The most reassuring aspect of the whole situation was the number of white men and women in the South who allowed us to see how heavily the burden of moral responsibility rested on their shoulders. The solution for them lay in the realm of the conscience, and they said frankly that, until they had achieved a new reconciliation of the races in their own land, they were not prepared to call others to account.

The American negro's attitude towards Africa offers a curious commentary upon the disabilities he suffers in the land of his adoption. We found it disconcerting to meet indifference to our advances on behalf of Africans: as though any special interest in the land of their origin might prejudice the American negro's claim to full American citizenship. Except at one or two universities, like Fisk in Tennessee, the ordinary negro student is content to remain profoundly ignorant of modern developments in Africa. It is only in the circle of negro professors and tutors that we met an informed interest in what is happening in that great continent. Generally speaking their sources of information are too limited for a comprehensive grasp of its development. The lack can be remedied if several of them can be induced to spend some months, or better some years, working in Africa. And it is to this element of American negro society to whom Africa can look not only to correct current misconceptions in student circles in their own land, but also to bring a great contribution to African college life. Their own colleges afford facilities which are unknown, as yet, in most African territories: and among the professors are men and women in whom discrimination and judgment are allied with a true integrity of character, such as would lend distinction to any teaching they gave.

In the life of the negro colleges I had expected to find a reflection of the objective purpose which had inspired their founders. It sprang from an experience which General Armstrong summed up in the observation, "The educated man usually over-estimates himself because his intellect has grown faster than his experience of life," and led him to combine the training of mind, hand and heart in his educational programme. It was disappointing to discover that, in common with the

rest of the world, the desire for academic success had over-shadowed many of the more practical means of proficiency. The growing wealth in war years reduced the need to earn fees, and in one centre the farm lands on which a first rate agricultural course was given, were cultivated by outside hired labour. Moreover, the field experience which is the counterpart of the laboratory processes of classroom teaching had given way to the alluring aspect of examination results as negotiable assets in securing professional posts.

At Tuskegee the older philosophy was more in evidence, and the atmosphere was easier: there were more spontaneity and freedom in our exchanges with the students. But even here, the initiative in promoting the welfare of the neighbourhood seemed to be tacitly transferred to a Federal Agency, which was organized outside the educational curriculum. This was the Extension Service, and in the short time at our disposal we were privileged to meet some of its finest representatives, and they won our unqualified respect and admiration. They spared no pains to make their aims and methods clear to us by going outside the office into the countryside, and letting us see what had been achieved by simple means and a devotion which had won the confidence of the peasant farmers. We were particularly indebted to Professor Campbell and to Dr. Otis for a panoramic study of new homesteads of cement blocks and tiles replacing dilapidated frame huts, of wells from which water was laid on to the new homes, of contour ploughing, and of experimental farms where judicious selection of stock and seed, without recourse to expensive prize strains, were giving results sufficiently remarkable to stir the less ambitious to profit by what they saw. But the deepest impression was left by the system of work employed by the extension agents themselves. Technically, they are a service of the Department of Agriculture, but there was a complete absence of regimentation in their relations with the people. Scattered over the countryside, they hunt in couples—a man who is a trained agriculturist, and a woman who is qualified in home economics. Their task is measured by the needs of those they serve, and not by red tape: and their success is determined by the confidence they win and by the degree to which their efforts meet with voluntary response. It is a service requiring a sense of vocation and apparently capable of commanding it. Much of their work focused on the church centres, and the co-operation at that point has a special significance for churches and agricultural departments in Africa. The extension service aims to help children, as well as men and women, in their own homes rather than in school.

Our experience of the Tennessee Valley Authority inspired the hope that the great rivers of Africa and its abundant rainfall might eventually be turned to the same good advantage for the welfare of her people. In such an event the Christian Churches of Africa also may become keypoints at which such a service can be brought into successful operation and, fortified by the teaching of the Christian Gospel, may minister to the welfare of the whole country.



# THE CHRISTIAN CHURCH IN THE STORM CENTRES OF THE MIDDLE EAST

"The Church of Christ is an anvil which has worn out many hammers."

—JOHN BUCHAN.

By MABEL C. WARBURTON\*

**I**N a recent contribution to *World Dominion*, entitled "In the Storm Centres of the World,"† the Lord Bishop of Worcester has described the visit made by a delegation from the World Council of Churches to the heads of the Eastern Orthodox Church in the Middle East, to invite their co-operation as members of the Council, and, more particularly, their participation in the great assembly of Churches to be held in Amsterdam in August, 1948. This article is an attempt to elaborate more fully in the light of a recent tour of Missions in Egypt and the Northern Sudan, Palestine and Transjordan, some of the points touched on by Dr. Cash in regard to the position of the ancient Eastern Churches in these countries, the inner movements of spiritual revival and the outward movements towards closer unity of Christian witness with the younger churches which have sprung up as the result of western missionary effort; and above all, the evidence of a spirit of fellowship and goodwill and desire for fuller co-operation in the wider œcumenical world movement. All this in face of two marked and immediate dangers which threaten the very existence of the Christian Church in these lands—the growing pressure of a national and state Islam which tends to regard Christian minorities as alien to the life of the nation, and the potent force of materialism as exemplified by and exerted through the multifarious agencies in this area of Soviet Russia.

"Set amid the ruins of a once glorious civilization." Think of the Christian Church of the fourth century, as represented by the Bishops who met at the famous Council called by the Emperor Constantine at Nicæa. The main body came from the Eastern Church; forty Bishops from Syria and Palestine, twenty from Egypt, more than eighty from the provinces of "Asia Minor", about a dozen from the Balkan Peninsula, and, from lands outside the Empire, missionary Bishops from the Crimea, Persia and Mesopotamia. In spite of all the years of strain to which the Church was subjected by the Arian controversy, the unity of the Church was not permanently impaired until the Nestorian heresy separated the great missionary Church of Persia from the main body of Christendom. Not long after came the further disastrous schism

\* Miss M. C. Warburton is Middle East Adviser to the Church Missionary Society.

† "In the Storm Centres of the World," by the Right Rev. the Lord Bishop of Worcester. (*World Dominion*, May-June, 1947.)

between the Orthodox Church and the great churches of Armenia and Syria, Egypt and Abyssinia as a result of the Monophysite heresy. Thus weakened by divisions, their spiritual life deadened by doctrinal dispute, a prey to all the diseases which follow disunity, the Eastern Churches found themselves unable to withstand the assault of the conquering armies of Islam. To-day in countries whose noble witness to the Christian faith in the frightful persecutions of the days before Constantine, is recorded in the pages of the great Church historian, Eusebius, a Moslem power rules, and the Christians survive as despised minorities with, not only their religious freedom, but even their rights to equal citizenship threatened anew by a resurgent Islam.

As in the days of the coming of Islam, so also to-day the greatest source of weakness in the Christian Churches of the Middle East is their continued disunity. Yet until the Christian witness given to the Moslem world becomes a united witness it must fail fully to manifest the Spirit of Him who prayed that His Church might be one. How can such unity be brought about? To some degree, the work of zealous western missions has even aggravated the situation. In each of the older Eastern Churches a Uniate body now exists which has united with the Roman Church—thus we find Greek Orthodox and Greek Catholic, Armenian Orthodox and Armenian Catholic and so on—and added to this the denominational divisions of the west—Presbyterian, Baptist, Congregationalist, even Anglican. It is true to say that the Anglican Church, certainly in later years, has set its face against proselytization from the other Christian Churches, and has sought, especially through its schools, to bring about understanding and fellowship between the members of these other churches.

Here are some examples of ways in which, in recent years, real progress towards unity has been and is being made. The key-note of all such experiments has been "Fellowship"—fellowship in worship; fellowship in Christian education; fellowship in witness to Christian ideas through social work; fellowship in the fight for religious freedom.

In Cairo and Khartoum the Fellowship of Unity Services inaugurated by Bishop Gwynne continue to be held in the Churches of the various Christian communities represented in the Fellowship. In some cases meeting for worship has led to meeting for study, a development which the present Anglican Bishop in Egypt is anxious to encourage.

In spite of the difficulties caused by evacuation of British women from Palestine early in 1947, the Diocesan Secondary schools both for boys and girls (J. and E.M., C.M.S., C.M.J.) have continued to function, and have long waiting lists of Christians and non-Christians. The effect of a common education not only for Jew and Arab but also for members of the various Christian communities has done much to train the youth of Palestine in a Christian environment in which, while differences of religious outlook and customs are respected, the essentials of the Christian Faith and the Christian way of life are taught. The Unity High School for Girls in Khartoum is another striking example of co-operation in educational work of the various Christian communities under the leadership of the Anglican Bishop.

At a more elementary stage of education another line of assistance



through fellowship is being given by the Anglican missions to the Greek Orthodox village schools in Transjordan, and the struggling Coptic communities in the villages of the Nile Delta. This line of work is one which calls for much greater development and links up with opportunities for co-operation in Christian witness.

In the Northern Sudan a Council of Churches has been formed with the aim of uniting for common action against moral evils, for upholding Christian usages and principles which are of Christian heritage, and for establishing institutions for the better education and welfare of Christian children. This Council includes in its membership leaders of the Greek, Coptic, Armenian and Syrian Orthodox Churches, the Evangelical Church of Egypt, American Presbyterian and Anglican Churches. In the great Moslem city of Omdurman a site has been granted by the Moslem Municipality for the establishment of a Christian Centre. Here the Northern Sudan Christian Council plans to develop a Union Centre for the Christian communities in Omdurman and a focal point of Christian work, with a Church, Youth and Literature Centre, Club for Southern Sudanese, Men and Women's Hostels.

In a memorandum submitted to the U.N.O. Special Committee on Palestine, the Anglican Bishop and the Moderator of the Church of Scotland Presbytery in Jerusalem, drew attention to the civil disabilities imposed on converts to Christianity, whether from Islam or Judaism. They pointed out that such converts to Christianity in Palestine are "liable to be, and frequently are, deprived of their inheritance; boycotted in or even dismissed from their employment; turned out of their houses; pilloried in the Press; "framed" in the Law Courts and threatened with and even subjected to personal violence." The case of converts under a Moslem government is even harder. To meet this situation, a strong liaison committee has been formed consisting of members of all the Christian (and even Jewish) communities including Roman Catholics, Uniates, Greek Orthodox, Coptic Orthodox and Armenian Gregorians, as well as Anglicans and Protestants, the Secretary being an Anglican missionary. True this drawing together is caused by fear and its aim is primarily the protection of the civil and religious rights of the various communities, but through the opportunities afforded for cementing of friendship and growth of mutual understanding, it may prove another step towards the realization of that unity without which no adequate witness to the message of the Gospel can be given to the Moslem world.

To quote Bishop Cash once more—"A visit to the Near East reveals the fact, in all its grim reality, of a struggling Church surrounded by a strong Islam." A Church faced by the possibility of still further withdrawal of religious liberty with the recrudescence of Islam as the unifying force in the struggle for independent existence of the new national states of the Near and Middle East.

In the background, emphasizing on the political side the urgency of this struggle for independent existence, looms the giant figure of Soviet Russia, continually pressing, through its multifarious agencies, on university students and ignorant peasant folk alike, the claims of a militant and definitely anti-religious communism.

But the Church in the Middle East, in common with the Church throughout the world, has to meet a yet more subtle and invidious foe. In the first of the Missionary Council's surveys entitled *With One Accord*, published in 1933, the following passage occurs—"A wave of materialism is sweeping round the world, to all human seeming irresistible. . . . This unconscious and almost universal secularization of outlook is the most difficult enemy the Church has to fight."\* If this was true in 1933 how much more is it true to-day. Determined hostile attacks on the Church, whether by a persecuting Islam or an anti-God society, can be met and the very meeting of such attacks, inducing in the Church a sense of engagement in an open conflict with principalities and powers, may lead—as in the early days of Christianity—to a fresh evaluation of the essentials of the Gospel. But this invidious secularization of outlook means the very undermining of the power to think and energy to act.

Faced with this situation and with the bitterness towards the British Government evoked by the unsolved problem of the claims of Jew and Arab to Palestine, and of Egypt to political ascendancy over the Sudan, is the Anglican Church likely to be able, in coming days, to maintain its place in the Christian Councils of the Middle East, and continue to exercise its influence in fostering development of mutual understanding and a true evangelistic spirit in the "older" and "younger" churches of that area?

Professor Latourette, the great modern Church historian, has expressed his opinion that the "weakened position of Great Britain is probably to mean that the Anglican Communion is not to have as large a share in the extension of the faith to non-occidental peoples as before the recent war."† He also visualizes a "lessened influence in the œcumenical scene of the Eastern Churches," a relative decline in missionary importance of the Roman Catholic Church, due to the decay of Western Europe, and, with the enhanced prominence of the United States, a growing importance of non-Roman Catholic Christianity, particularly of what he calls the left-wing of Protestantism.

Few would be so bold as to venture to disagree with this evaluation of trends by one who has such an unrivalled knowledge of the position of the Christian Church to-day, based on such a masterly survey of Church history throughout the centuries. But the œcumenical movement of which Professor Latourette writes will, it is to be hoped, eventually culminate in an œcumenical church to which each Christian denomination would bring its own special contribution. It is unthinkable that the religious life and thought of the East, which in the early centuries of the Church's history, contributed so greatly to the intellectual and spiritual life of the whole body, should not revive and find its proper place in a united Christendom.

For the Anglican missions to weaken or in any way withdraw at the present time from the work they have been carrying on in the Middle East, would be a severe blow to the whole Christian Church

\* *With One Accord*, p. 108.

† *The Church in the Anglo-American World* (Latourette, International Review of Missions, April, 1947).



in that area. The expectation even of Britain's withdrawal as a political force has already quickened in the Christian minorities, a sense of uncertainty—"You are leaving us as orphans," said a Transjordan Christian, "and what happens to orphans? All the other children set on them!"

On what lines is the help of the Anglican Church specially needed at this time of transition? From practically every part of the Middle East comes the request for help with training—training of nurses; training of teachers; training of clergy; the production of keen and well-qualified indigenous Christian leaders. In this respect, two schemes, centred in Palestine, have been under discussion which, if they materialized, might serve not only the Christian Church in the Holy Land but also in surrounding countries under Moslem rule.

One scheme envisages the setting up of a training school for teachers of such high standard that *any* state—whether Moslem or not—would be compelled to acknowledge its excellence and be glad to employ its graduates. This would seem to be the only possible answer to the increasing insistence by Moslem governments on State recognized teachers, even for non-government schools. The other scheme envisages the establishment, probably in Jerusalem or Bethlehem, of an Institute of Christian Studies which would deal primarily with the training of Arab clergy and lay workers, but would also endeavour to respond to the frequent requests made by the Orthodox and Armenian Patriarchs for provision of courses of theological training in which ordinands of their Churches could participate. Such an Institute might also provide courses in the Holy Land for visiting clergy or ordinands from the home Church, or any branch of the Anglican Communion.

Above all, comes the demand for far greater supplies of Christian literature. Simple books on the Christian faith or setting out the Christian way of life for the immense number of new literates, both youthful and adult; devotional books and books on Christian doctrine for the more educated Christians; books with a philosophical bias so greatly in demand by students of all faiths; good novels with a Christian background and giving the Christian outlook on life. The new literate public is craving for reading matter, with what are they being fed?

The Presses of the Middle East are pouring out in great quantity, not merely communist propaganda, but definitely evil literature, calculated to pervert the mind and to destroy body and soul. The Christian Church is called upon to combat these evil influences by supplying both Christian and non-Christian people with the antidote of good, wholesome reading. The "Sword of the Spirit which is the Word of Truth" has always been the greatest weapon in the Christian armoury but, up to now, a sadly neglected one. The situation calls for definite and drastic action and for the envisaging of the production and distribution of Christian literature on a scale far more vast than hitherto contemplated, and for the co-operation of the whole Church in this great enterprise.

# MORE PRECIOUS THAN RUBIES

By SISTER ISABELLE, C.S.P.\*

“**W**HO can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life.”

Thus wrote the seer long years ago, and here is a modern version on the same theme by a young native of East Africa. In the current edition of *Listen*—the magazine in simple English published by the International Committee on Christian Literature for Africa—G. Gathu Solomon says, “More men are being educated than women. But grave results will follow if the education of the African woman does not develop with that of her husband. The influence of ignorant wives and mothers upon semi-educated men and boys will prevent and delay the development of civilization.”

These two quotations seem to form a suitable text for an article on the work being done by the Universities to Central Africa amongst women and girls. East Africa is a backward country. Less than a hundred years ago Arabs were organizing slave raids and leading gangs of men and women and children across the country now called Tanganyika, The coastal areas have changed but in the rural districts life is very much as it was when explorers like Livingstone and Krapf first visited it.

At the coast and on the Copper Belt there is a great mixture of peoples of different tribes. The women are less conservative and in some ways more advanced. They are forced by town and housing authorities to try to keep some laws of hygiene. But where tribal and village sanctions have gone the moral tone is nearly always low, and many of them lead very loose lives.

Work amongst the women is difficult. With a background of polygamy and Islam a woman is considered of little worth. She is valued as a worker and a bearer of children. No respectable girl can remain unmarried, and if a woman does not bear children she is considered accursed. A widow by tribal custom is inherited by her husband's brother along with his other goods and chattels. If, as a Christian, she refuses to go to him she loses everything and lives in poverty, lonely and disgraced, and consequently in very great temptation.

It was primarily for the sake of the women of Africa that Bishop Frank Weston of Zanzibar founded, in 1910, the Community of the Mission Sisters of the Sacred Passion of Jesus usually called C.S.P. Novices enter the Community in England, but during their Novitiate they go off to the Mother House at Magila in the Diocese of Zanzibar and are professed in Africa. There are now about seventy Sisters of whom the greater number have worked or are working in Central Africa. There are about twelve Novices. Naturally these numbers vary.

\* Sister Isabelle entered the Community of the Sacred Passion in 1921 and has been teaching in Tanganyika since 1923.



The C.S.P. has worked for years in the Diocese of Zanzibar and Masasi, and they hope very soon to begin work in Nyasaland. In Northern Rhodesia there are Sisters from Community of the Resurrection, Grahamstown. Some of the Sisters are trained nurses, some trained teachers and some do district and parish work. There are, of course, other women workers in the U.M.C.A. who are not Sisters. As a rule a mission station is staffed with lay women or else with Sisters.

From the beginning of the C.S.P. the Sisters have hoped that some African women might be drawn to the Religious Life. Where there are no respectable unmarried women it is difficult to use women as teachers and nurses. They have to leave their work very frequently because of their homes and their children. Yet one can only help the women through women of their own race. If some could give themselves wholly to God to pray and work they should be able to do what white women cannot do. Protected by a special dress and their vows they should be able to live in Community.

In 1928 the first African Novice was clothed at Magila. She only stayed a short time. Ill-health and family opposition was too much for her. Some years later two Novices were clothed in the Diocese of Masasi. But neither stayed very long. Now there is a little group in a somewhat isolated place in the Diocese of Zanzibar. There is one professed Sister who has had a very long time of testing, three Novices and several others who hope to come soon. Their Rule is very simple. They live much as they would live in their own villages only more hygienically. They too work in hospitals, schools and parish. If this little Community of S. Mary for African women grows it will be an immense help in improving the condition of the women amongst whom the Sisters live. But the difficulties are tremendous, for the whole thing is clean contrary to tribal life and only a very few win through.

Work with the adult women is not easy. They are suspicious and conservative. The first contacts are often made in the dispensaries and hospitals. One of the most fruitful bits of work is that of the Maternity Hospitals and the Clinics before and after birth. Twenty-five years ago the mission nurse was only called to help in child-birth when the combined efforts of all the Sairey Gamps, grannies and witch-doctors of the village had failed. By that time the patient was probably infected, exhausted and nearly crazy. The nurse had to do her best in a smoky dirty mud hut, unventilated, with a flickering oil lamp and all the ladies of the village looking on to see there was fair play. It was appalling. Her patience and skill often worked miracles, but it was a most unsatisfactory state of affairs.

All this has changed. Twenty years ago one of the Sisters at Magila got together a few of the midwives and gave them lessons in cleanliness. They had a simple outfit, some antiseptics, soap, an apron and a uniform. They were mature women, and this gave them prestige and the power to influence others. They were Christians, and they were taught to pray about their work. They did wonders, but they were illiterate or nearly so and their training was perforce elementary. However the idea that it was good to be looked after by these midwives began to percolate. Gradually complicated cases were brought

to a small hospital, and then other women began to come for their confinements.

The work has grown with amazing rapidity. Now at each Mission station in the four Dioceses where there is a European nurse there is a maternity hospital, an ante-natal clinic and a Baby Welfare centre. Everything is very simple—mud huts, home-made cots, mats on the floor for seats and the equipment is poor. There are places where babies can't be weighed because there are no scales. But the essentials are there, and in many of these districts it is now the rule and not the exception for women to have their babies at the Hospital. Women come from great distances. It is understood that mothers and babies get on better in hospital.

The work is most advanced in the Zanzibar Diocese. Here there are trained African midwives with certificates. They are able to carry on by themselves in ordinary cases, and they know when to advise the men of the family to take the mother to the nearest doctor. Some of them live in villages a good distance from the Hospital and work much as a district midwife does in England. A young mother was in our hospital. There were difficulties, and the aunt came to say that it was thought best to send her over to the doctor, ten miles away. Not long afterwards Auntie was back with a beaming face. She said everything was now quite all right. Before sending the patient off the African midwife had prayed, and then with prayer had managed to do what she couldn't do before. They have their faults, but in a crisis one sees their great worth.

At the clinics the nurse is able to give instructions on how to train, feed, care for the baby. It is a joy to go to a clinic and see the crowds of African mothers and chubby brown babies being attended to by quiet capable women of their own race. And all this has another effect. Once the missionaries were not wanted in some villages. Now even in the Moslem village one is welcome, for "Didn't so-and-so bring little Jimmie into the world?" So one is welcomed and later on the children of the village come to school, and there is hope because of the work in the maternity hospital.

It was harder to start the training of nurses. There were men dispensers and dressers, but the Mission nurse herself had to attend to the women. In women's hospitals there was a female attendant, a motherly old thing who could call the nurse when she was needed but could do little else. Old prejudices are dying, and many women are ready now to stay in Hospital for treatment for themselves or their children. This makes it impossible for the white nurse to do all the skilled nursing, and thus it has become imperative to get African girls to train as nurses.

Nursing training proper began at Magila in the Zanzibar Diocese and at Lulindi in the Masasi Diocese about the same time, scarcely ten years ago. There was at that time no Government Certificate for nurses, and at first the two hospitals ran independent examinations. Now training schools for nurses can receive Government grants if they fulfil certain conditions. The hospitals are inspected and examined by the Matron of Tanganyika, and there are written papers for a

Government Nurses' Certificate. The work is now reaching a fair standard. As yet there are no training schools for women nurses in Nyasaland and Northern Rhodesia, and such woman as help in the hospitals have only very simple training. In Tanganyika the Missions are far in advance of the Government in their nursing schools.

If a nurse's training lasts three or four years she becomes of a marriageable age before she has finished her training. This means that nearly all the nurses are married as soon as they have finished their training and leave the hospital. There are no senior nurses in the hospitals. But this is not all loss. These nurses will assuredly influence the women round about them and help their neighbours in time of illness. One looks forward to the time when some of them will be able to work as district nurses. Already one of the first trained at Lulindi is acting as Matron in the Women's Hospital at Minaki, near Dar-es-Salaam.

The Mothers' Union is very active in all four Dioceses. In each there is a whole-time worker paid by the central organization of the M.U. There are larger branches at the big stations. It is possible at meetings to give the mothers talks, not only on religious topics, but also on the care of home and children, and through M.U. members this teaching is disseminated in the villages. Young mothers belong and there is at least one M.U. netball team! and country dancing classes!

"Theological wives" provide useful soil in which to plant seeds. The student at a Theological College is nearly always a married man who has proved his worth for some years before he is allowed to enter. His wife and children come to College with him. The children get to a good school and the wife herself is trained. Everything has to be practical and simple. She is a busy woman and can't spare much time. If she can't read she must be taught. She learns how to keep her home worthy of her husband's vocation, how to do the Church laundry, how to help with Sacristy work, how to answer in Church if there is no one else who can do it. She knows how to run an M.U. branch and how to lead in prayer.

The question of the education of girls has been left till the last, for it seems that this is the greatest need of the present day. There have been small schools since the beginning wherever there was a white woman to run one. In Nyasaland at Likoma it has been the tradition for girls to come to school as boys do, but in other places it was at one time almost impossible to get girls. They were needed at home; they were "only women." The boy was a potential earner of wages; the girl was only a potential wife! and there was always at least one baby to be looked after at home. When they did come to school it was irregularly, and many of the schools were only open on two or three days a week.

But girls' education has now advanced everywhere. Where a white woman Mission teacher lives there one generally finds a good girls' school. But there are very few of them, and there are many boys' schools. In the Masasi Diocese there is a very good boarding school for girls which is highly praised by the Government inspector, and at Kideleko in Zanzibar Diocese there is a small girls' boarding school.



Here and there hostels have been started which may develop later, but the provision for girls in residential schools is very small. They have to depend upon the central day school. One girl walked eight miles each morning to school and eight miles home in the evening! In the bush schools which are run by men teachers the little girls often get a very poor deal. The teacher is Christian, but he hasn't got used to the idea that women are every bit as important as men.

The great hope of the future lies in the woman teachers, for they can mould the women of the future. A very great proportion of African natives still live in terribly dirty mud huts with no ventilation and live stock sleeping with humans. There is no sanitation of any sort. Water for drinking comes from a river where people bathe and wash their clothes, or from a water hole which is not covered. The water is contaminated with village refuse which drains down into it. It is often neither boiled nor strained. Flies, mosquitoes, vermin and rats are everywhere in the homes and villages. Nearly everyone suffers from malaria, dysentery, some sort of intestinal worms and often as many as four sorts at the same time. There are terrible tropical ulcers. Pulmonary tuberculosis is on the increase. Most of the people are undernourished. The babies are wrongly fed and wrongly trained.

Only the women can change these things. The men, many of them, have been educated. They may try to make changes in their homes, but unless the woman is convinced of the necessity of the change she won't co-operate. So the new windows are stuffed up and the latrine is never used. Many of the men served in the army. They have learned cleanliness and order. They have been well looked after medically, and they have come home fit and strong. To what? A dirty mud hut, a lack of ordinary hygiene, an unbalanced diet, vermin and disease. There can only be two results. Either they will leave their homes and the whole state of society in East Africa will fall to bits, or they will sink back to the level of the women and the last stage will be worse than the first.

Only the women can change this. We must educate more and more African women, and this means more and more women teachers. Hitherto we have had to train them in schools, and most of them in Day Schools. It is well nigh impossible to train teachers in a school. The product is half-baked, the headmistress is over-strained and the young teacher hasn't the prestige and dignity which comes from going away to a Training College. For many years we have had Training Colleges for men. Now we *must* have residential Training Colleges for African women, and they must be every bit as good as the Colleges for men.

We are just ready to open the first one in the Diocese of Zanzibar, but there are all sorts of difficulties in the way. Not the least of these is MONEY. The Government gives good grants, but one must have money for a start and money to supplement the Government grants. Money matters are difficult in these days, and a very true slogan says "All available money for existing works." The snag is that the existing works are nearly all for men and boys, and the girls' work cannot wait. So pray, brethren.

# THE EPOCH OF THE CHRISTIAN INTERNATIONALE

ADDRESSES AND PAPERS OF JOHN R. MOTT,  
NEW YORK ASSOCIATION PRESS, 1946

By RUTH ROUSE\*

## PART I.

**B**EFORE me are six large red volumes comprising over 4,300 pages. They deal with five world-wide Christian movements, with which Dr. Mott has been connected as founder, pioneer, secretary or chairman. Each is presented through a selection of reports, addresses and articles concerning it, almost all by Dr. Mott himself: accounts of strategically significant conferences are an important and fascinating feature. The collection aims at dynamic results. To quote Dr. Mott in the Preface: "Their objective is to make available invaluable source material bearing on the origin and development of the world-wide Christian movements it has been my privilege to help establish and develop. . . . Advantage must be taken of the light which such foundation records shed upon these significant œcumenical movements," i.e. the secrets of their success (*and* failure) must be discovered and passed on.

The six volumes throw into relief the outstanding and distinctive feature of the most recent epoch of Church history, covering roughly the last sixty years—1886 to 1946. Is not its most original and significant characteristic, the rise of this series of world-wide movements,<sup>1</sup> each closely connected with the others, and each with powerful—sometimes even revolutionary—effects on thought, life and work of the Church? May not this epoch of Church history fairly be termed "the era of the Christian internationale." We seem to see in:—

Volume I, a student missionary internationale—the Student Volunteer Movement for Foreign Missions (S.V.M.).

Volume II, a student Christian internationale—the World's Student Christian Federation (W.S.C.F.).

Volumes III and IV, a Christian internationale of young men—the Young Men's Christian Association (Y.M.C.A.), which together with the Young Women's Christian Association (Y.W.C.A.) is a Christian internationale of youth.

Volume V, a missionary internationale—the International Missionary Council (I.M.C.).

\* Miss Ruth Rouse was for 19 years Dr. Mott's colleague in the W.S.C.F. of which she has written a history shortly to be published by the S.C.M. Press.

<sup>1</sup> Not that any one of these movements was actually the first Christian world-organization. That honourable distinction belongs to the Evangelical Alliance, founded 1846. Nor are they, of course, the only world-wide Christian movements.

Volume VI, an internationale of the Christian Churches, i.e. the World Council of Churches in process of formation (W.C.C.).

What definite marks have been left on the Church in these sixty years through these Christian internationales as their action is revealed in these volumes?

#### I. THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

Sixty years ago, the Missionary Societies were far from being able to regard the universities as their main recruiting ground. To-day the Church in most countries looks first and foremost to student centres for its missionaries. A single statistic marks the magnitude of the change. The basis of membership in the Student Volunteer Movement is the Declaration<sup>2</sup>: "It is my purpose, if God permit, to become a foreign missionary." Since 1886, *at least* 21,000 students from the Universities of North America, Europe, Britain and the Dominions have not only signed the Declaration, but reached and laboured in the mission field<sup>3</sup> under missionary societies and boards.

The most fascinating chapters in Volume I are Dr. Mott's descriptions of the beginning of the S.V.M. at the Mount Hermon Conference, Northfield, Massachusetts, in 1886. He and Robert Wilder, the S.V.M. pioneer *par excellence*, with about 250 other students accepted the invitation of Moody, the American evangelist to a month's Bible-study at Mount Hermon, the first conference of Christian students ever held. Certain students, who already purposed to become missionaries, presented the missionary call, AND prayed: by the end of the month 100 of the delegates—John Mott amongst them—had signed the Declaration. Robert Wilder and John Forman carried the flame through the American student world; then through Wilder's visits, the movement spread in 1891 to Britain and Scandinavia; later to other European lands; still later Volunteer Movements for the evangelization of their own peoples were formed amongst the students of non-Christian lands. Students, the world over, have realized that the life-work decisions of the Christian must be made in the light of God's purpose for the whole of mankind.

Just as the student conscience has been challenged by the S.V. Declaration, so the conscience of the Church has been challenged and altered by the S.V. Watchword, "The Evangelization of the World in this Generation." What serious Christians to-day reject that watchword as interpreted by Dr. Mott, and deny the responsibility of the Church to make Christ known to the whole world and to every man and woman in it? It was not so in 1886.

To the Student Volunteer Movement also the Church owes the prime means of producing missionary conviction—missionary education. Practically every method and form of that wide-spread missionary education promoted in all Churches to-day—from Chairs of Missions in not a few universities to missionary picture books for little children—all had their origin in the educational activities of the Student Volunteer Movement.

<sup>2</sup> With a few insignificant national variations of expression.

<sup>3</sup> With them are thousands more, who became missionaries through the influence of the S.V.M., but never signed the Declaration.



## 2. THE WORLD'S STUDENT CHRISTIAN FEDERATION.

"Students Strategic Points in the World's Conquest"—the seed thought of the Federation; "My first love," as Dr. Mott calls it. To-day the idea is taken for granted by every Christian statesman. But, strange as it seems, it was a new thought when—in the 'eighties—John Mott and kindred spirits perceived the world-moving potentiality of a student internationale—a world student movement, and began to develop its possibilities in the name of the Lord Christ.

The pioneer Student Christian Movement was the Intercollegiate Y.M.C.A. in North America,<sup>4</sup> but the American students did not rest until they had induced students in Britain and the Dominions, Europe and the East to regard their own universities as strategic centres for the Kingdom of God, and to develop in them Student Christian Movements. Volume II shows the successive occupation of those strategic centres in the Christian colleges of the Orient, in Britain, in Germany and in Scandinavia, until in August, 1895, in the old Castle of Wadstena in Sweden, John Mott and five representatives from Student Christian Movements in these areas, together formed the World's Student Christian Federation.

Volume II tells the Federation's history in John Mott's own words in his Reports as its General Secretary and, more vividly, in the whole series of his letters to a circle of private friends—letters never printed until now. In these we accompany him round the earth in journey after journey, introducing and building up National Student Christian Movements, until in 1913 at the Lake Mohonk N.Y. Conference we see the W.S.C.F. with 300,000 members in national organizations in over twenty nations, rounding out their fellowship by the admission of the Student Christian Movement of Russia. We see class after class of students claimed for Christ—women students, medicals, theologicals, technical, fine art, and normal students. Fascinating chapters deal with S.C.M. work amongst student migrations—the 15,000 Chinese students in Tokyo in 1907, for example, and the mixed multitude of Slav and Near East students in Switzerland before 1914. We see the Federation members brought face to face with the claims of Jesus Christ on their lives in every sphere of human relationship; the evangelization of the world; evangelism in their own universities; responsibility for the social and economic problems of their own lands, for drawing their Churches nearer together, for right international and inter-racial relations.

We see too the Federation becoming a Christian laboratory, where students in the obscurity of their youthful groups try experiments their elders scarcely dare to touch till the S.C.M. has shown what may be done. A main instance of such laboratory work is the technique of the modern Christian conference, so effective with its preparatory commissions and continuation committees, etc. All this owes much to that "master of assemblies," John R. Mott: he learnt his skill by experiment in the conferences of the Federation.<sup>5</sup>

<sup>4</sup> Its story is told in the first part of Volume III.

<sup>5</sup> Study of the accounts in Volume II of the Tokyo Conference, 1907, the Constantinople Conference, 1911, the Beatenberg Conference, 1920, will be rewarding.

## 3. THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The W.S.C.F. has been geared in with a wider internationale of Christian youth, for which it largely provides the leadership. The Y.M.C.A. was born forty years before the Federation: already in 1855, it had begun to develop a World Alliance. But, even so, it lacked the out-reach which John R. Mott and his student friends dreamt for it when they realized the flexibility and adaptability of the ideas of the Association to the needs of young men the world around, and with the aid of older Y.M.C.A. leaders began to carry their vision into world moving effect.

In Volumes III and IV we see them calmly facing the needs of "two hundred million young men in non-Christian lands," and forming Foreign Departments in National Y.M.C.A.s to plant the Association throughout the Orient and Africa: and later on amongst the needy youth of South-eastern Europe and Latin America. We see them bringing in many classes of young men—railway workers, soldiers, men of various races, e.g. the "coloured men" of America; but, above all, boys, boys, boys. We see the goodwill of these millions of young men mobilized in time of crisis, especially in both World Wars. It is a glorious story; the raising of vast sums—specially by Dr. Mott—for Red Triangle work in Armies, Navies and Air Forces, amongst the camps of millions of Prisoners of War, Internees, Displaced Persons and Refugees, all providing a base for widespread post-war Y.M.C.A. extension. In these and a hundred other ways the Y.M.C.A. has made a great contribution to the social service record and ideals of the Church in many lands.

But note that Dr. Mott treats only those movements in which he has taken an official part, and thus leaves aside the Young *Women's* Christian Association. The Y.M.C.A. is but half the internationale of Christian youth. The Y.W.C.A. is as world-wide and as creative as its brother, and there is vital co-operation between the two Associations.

Has their partnership any distinctive characteristic and mission as over against, for example, the fine work of the various Church Youth movements? We would give an unhesitating "Yes." Through their world headquarters at Geneva, where their leaders (and those of the World's Student Christian Federation) are in constant touch, through their world connections, conferences and camps, they bring into inspiring and transforming contact young men and women of almost all Churches,<sup>6</sup> and of practically every nation. They can bring to millions of their members, including the boys and girls in their innumerable clubs, a sense of world fellowship, and of responsibility to choose their life work and determine their attitude towards political, economic, international and inter-racial questions in the light of the thought of God for the whole world and for every nation and race.

<sup>6</sup> Many Roman Catholics are members of the Y.M.C.A. and Y.W.C.A.



# REVIEW

**KNOWING THE AFRICAN.** By EDWIN W. SMITH. Lutterworth Press. 1946. 6s.

**DISTINGUISHED NEGROES ABROAD.** By BEATRICE JACKSON FLEMMING and MARION JACKSON PRYDE. Associated Publishers Inc., Washington. \$2.54.

In *Knowing the African* Dr. Edwin Smith has gathered together a number of lectures to missionaries, given on different occasions, but all having a bearing on a matter of vital importance to the missionary in Africa and to all who hope to work in that continent in whatever capacity. "If we are to work effectively with the Africans and not merely for them, it is essential to have that cultured sympathy with them which comes of sure knowledge." This sentence is the key to the purpose of the book.

Missionaries and others with the best will in the world have often alienated those whom they sought to attract and befriend through a mistaken approach which might have been avoided if they had had what Dr. Smith calls "an anthropological mind." The book pleads for a study of social anthropology as an essential part of the training of a missionary, and is itself an excellent introduction to such a study for the missionary recruit, written in a challenging and vigorous style, in non-technical language, and packed with vivid illustrations drawn from the author's own experience in Africa.

It is often assumed, in spite of some acknowledgment of African intelligence and achievement, that the African lacks initiative and originality. The chapter on "The Changing African" shows that in African tribal society, so often thought of as something static and unalterable except by outside forces, radical changes have been brought about by the initiative of individual Africans. A further exploration of African initiative would throw new light on the study of culture contact in Africa.

One of the greatest changes that Christianity brings is in the conception of the nature of the family through the introduction of monogamous Christian marriage. Unless certain safeguards inherent in tribal life are preserved, Christian marriage in its western form may fail to strengthen the family as the basis of social organisation. The chapter on the Sexuality of the African gives a picture of the background to which teaching on Christian marriage must be related. It is important to realize that "Africans have an ideal of what marriage should be" and that "things we strike at in our blundering way are precisely the institutions that aim at controlling the sexual impulse."

There is an excellent chapter on African religion, which, recognizing the difficulty of interpreting the African's ideas about the supreme power behind the visible world, suggests that there is at least some idea of a personal God, "and it is for us to develop all the rich promise that lies in their awareness, however vague it may be of a supreme being."

In writing of African indigenous education Dr. Smith shows convincingly that there is much in African education, based on the family,



that ought to be preserved and united with modern schooling in "a real marriage of the two."

One of the instruments of African education is the folk tale, the purpose of which is discussed in chapter seven; and the final chapter discusses the question of a literature for Africa, one of the most pressing problems that changing Africa presents, for "literacy is the key which opens the door to the understanding of all things and to the African's expressing of that understanding for the benefit of his fellows." Although many of the illustrations are drawn from East African experience, the book would be equally useful to a missionary going to West Africa, and in fact will be found indispensable to anyone who wants to know the African and desires to be his friend.

The other two books mentioned above are of an entirely different category, although both deal with matters directly or indirectly connected with Africa. They are school books; the first, *Clever Hands of the African Negro* dealing with African arts and crafts, and the second, *Distinguished Negroes Abroad*, being a series of biographical sketches. The Curator of African Ethnology of the Chicago Natural History Museum in writing for children of the fifth grade presents an interesting and attractive picture of African achievements in art and craftsmanship, and the last chapter gives a useful picture of African village life. The book is lavishly produced and has 73 illustrations of African people and of their workmanship, including wood carving, weaving, leather work, pottery, metal work and bead work. The style is suitable for the age group for which it is intended, but the old device of an imaginary conversation between two quite unconvincing characters would have been better dispensed with in favour of the direct style used in the rest of the book.

*Distinguished Negroes Abroad* is intended for older children, but the same artificial device is used in the first chapter. "Yoshi stood before the monument of the mighty Sakanouye Tamuramaro. He tightly gripped the hands of his father and his big brother. 'Tell me all about him,' he whispered. 'Tell me everything'." The child old enough to be interested in these little biographies would merely be impatient with the hypothetical little Yoshi.

The book attempts to show that Negroes have achieved fame and distinction among people of other lands, but many of the characters portrayed are of mixed blood, and to include Dumas the younger, "the last son of the renowned Mulatto family," and even Alexander Pushkin, rather takes away the point of the argument. In the reconstruction of these stories for children the writers have used their imagination, justifiably and in fact inevitably, but when Gustavus Vassa, as a small boy fleeing from the slave raiders in the land of Guinea says to his sister, "Let us rest under this hay stack for a while," one feels that the authors have rather let their imagination run away with them. The best chapter is that on Felix Ebue, where the writers are on surer ground and do not attempt to describe African scenery. The book is interesting evidence of a sympathetic interest in the Negro, and like *Clever Hands of the African Negro*, it contains numerous questions and exercises, and a useful index.

R. R. YOUNG.

The Rev. R. R. Young is Warden of the C.M.S. College at Blackheath.